

# Implementation of Folklore-Based Storytelling as an Effort to Grow Children's Social Care Character

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**Abstract** - Storytelling seems to be deeply connected with folklore as a way of passing moral and social beliefs to newer generations. This data is particularly relevant to current school practices, which recognize that social and emotional skills are integral to a child's development and suggest that a culturally-sensitive intervention using common narrative forms could be pedagogically valuable. This research examines how one sample of a folklore-based storytelling program is being utilized to promote children's social care character, with a focus on empathy, cooperation, and social responsibility, through a mixed-method research design from a mixed sample of 120 five-to six-year-old children from different socio-cultural classes. In 12 weeks, participants took part in weekly storytelling sessions that were designed to be interactive and centered around folklore tales chosen for their moral content. Data on quantitative estimates were collected using standardized rating scales related to social care components, whereas qualitative information was gathered through semi-structured interviews and direct observation. Analysis data analysis showed significant positive changes in empathy and cooperative behavior at post-intervention, and statistically, two-sample paired t-tests from the comparison between the two groups of data showed a significant difference ( $p < 0.05$ ). These findings were reinforced by the quantitative findings and suggest that narrative engagement has the potential to promote empathic processes and instill pro-social values within the classroom environment. These results indicate that folklore storytelling as a pedagogical tool in early childhood has a significant impact on building the social care character of children. Inclusion of folklore in modern education enhances cultural literacy and helps to develop the social and emotional areas of development. Future studies are suggested to investigate long-term outcomes and the application of narrative intervention across multiple educational contexts.

**Keywords:** Folklore, Storytelling, Child Development, Social-care Character

## I. INTRODUCTION

The growing focus on social and emotional learning (SEL) in early childhood education as a new field has placed increasing importance on the role of empathy, cooperation, and social responsibility as essential competencies for

success in life (Anziom et al., 2021; Richards & Schreiber, 2025). Because there is a broad consensus that fostering these skills alongside cognitive and academic skills is important, however, and because many curricula nowadays focus primarily on academics to the exclusion of other learning of equal importance, emphasis on the development of these skills is somewhat new. This distortion calls for discovery and the use of alternate strategies that meet children's holistic needs. Folkloric narrative is one of the most potent, if largely undeveloped, avenues of infusing the two worlds. Traditionally, folklore has served as the medium of cultural wisdom, carrying timeless moral idyllic lessons, conveying societal values for posterity. Filled with compelling stories that incorporate conventional moral values, folklore is an organic conduit that allows children to share experiences and adopt good values (e.g., empathy, honesty, community) (Díaz Lara et al., 2025; Weststrate et al., 2024). Intergenerational stories have been demonstrated to make a significantly positive contribution to the psychosocial development of individuals – enhancing the feelings of community and its shared values and norms as well as the provision of relatable examples of ethical behavior (Jiang et al., 2021; Patil & Das, 2024). Additionally, educators and researchers have highlighted that the interactive process of oral storytelling promotes language and cognitive development and enhances the development of socio-emotional skills and identity among young children (Gardner-Neblett et al., 2024).

Storytelling in the classroom is supported by a few studies in early education. (Li & Jeong, 2020). explain how literacy-based narrative activities in early years can promote dialogical engagement, which can develop language and social cognition. Similarly, Hu et al. found that including personification and storytelling in the design of science education programs enhances emotional involvement and draws on familiar narrative structures to make abstract ideas more apprehensible (Li & Jeong, 2020). Furthermore, the models introduced by (Anziom et al.,2021) describe such social and emotional competencies integrated into daily experiences to promote lifelong learning and the long-term

development of children's relationships with others. These frameworks remind us that narrative (especially when grounded in a deep cultural heritage) can bridge the gap between cognitive acquisition and affective growth (Fuster-Guillén et al., 2023).

The inclusion of stories inspired by folklore has a double advantage: on one hand, preserving heritage and on the other hand, such tales often act as a tool for developing empathy and moral thinking". (Díaz Lara et al., 2025) methodology for studying storytelling parenting strategies provides a means by which culturally embedded stories can communicate complex social value messages in ways that are likely to 'speak to' young children from many different cultures and backgrounds, resulting in the development of a sense of belonging and identity. Additionally, when instructional content is positioned in familiar cultural narratives, teachers can use children's natural love for storytelling to offer a richer and transformative learning environment (Richards & Schreiber, 2025). Infusion of folk-based stories in early childhood education can be a great way to bring balance between academic and socioemotional growth. The integration of heritage cultural practices with modern educational systems not only supports the transmission of important social mores but also imbues children with the ability to traverse more complicated social landscapes with empathy and resilience (Anziom et al., 2021; Díaz Lara et al., 2025; Gardner-Neblett et al., 2024; Hu et al., 2023; Weststrate et al., 2024). However, in light of these diverse advantages, we recommend that educators and policymakers consider judiciously embedding folklore storytelling in daily teaching to ensure more balanced and holistic development for all children.

The current study attends to this gap by testing the potential of a folklore-based storytelling program to develop children's social care character (in terms of empathy, cooperation, and social responsibility) (Vasquez & Sorensen, 2025; Khuan & Nasruddin, 2018). Folkloric traditions, with their cultural reflexes and embedded morality, have historically functioned as carriers of cultural expressions and societal values, helping in molding the overall development of young learners (Barr & Copeland-Stewart, 2022; Bradley & Lewis, 2021). Through these narratives, children also perpetuate their cultural inheritance and learn virtues that are required for the establishment and sustaining of healthy personal relationships, an important asset in contemporary school environments, in which social-emotional learning flash under the supremacy by content-based subjects (Anziom et al., 2021; Teixeira et al., 2021).

Narrative interventions have been revealed in recent research to play a critical role in steering our social behaviors. Research on early reading literacy and oral narrative competence suggests that story-based interactive practices promote language and socioemotional skills as they enable children to share characters' feelings or know the others' minds (Grutta et al., 2022; Samur et al., 2024) (Jessy, 2024). This research provides support for how prolonged exposure

to folktales may help children develop empathic reactions and a prosocial orientation. Programmes involving culturally tailored storytelling, such as the programme to develop strength-based storybooks for Indigenous children, illustrate the capacity of traditional narrative to mobilize a community through a focus on collective social agency among children (O'Keefe et al., 2021). Furthermore, the compelling use of folklore-derived storytelling is underpinned by comprehensive socio-emotional learning (SEL) models focusing on the need to plant seeds of fellow feeling early on (Anziom et al., 2021). Qualitative research on storytelling in education suggests that the use of stories in teaching more fully engages learners and reveals to them learning as social. This active learning is conducive to academic learning and supports long-term engagement in cooperation and empathy, and thus corresponds to the central aims of SEL (Abi Zeid Daou et al., 2022). In this light, storytelling functions as an educational technique and community development process by inviting children to share individual and collective stories that affirm connections to others and the community.

Bringing back time-honored storytelling techniques into the curriculum, the present study is designed to offer sound empirical data on the potential impact of such interventions in boosting social care character. Drawing upon findings from studies of narrative development and community-based storytelling, the project posits that exposure to folklore on an ongoing basis will help educators observe improvements in children's social-emotional skills. And in so doing, it seeks to make a strong case for the integration of folklore-inspired storytelling as an important part of early childhood education, in an attempt to redress the imbalance in childhood curricula - a trend of over-emphasising the cognitive at the expense of the social development (INSTA, 2018, p.17; Fung et al., 2024; Xue, 2022).

In this study, we aim to investigate and provide quantitative evidence of the influence of a culturally enhanced folk narrative-based storytelling intervention on aspects of social care character in young children aged 5-6 years old (Kamrani, 2018). This will be accomplished by using mixed methods based on quantitative perspectives on social care conditions measured by standardised tests and qualitative perspectives from interviews and observations in the classroom. This multi-modal approach to methodologies is intended to 'see the measurable with the immeasurable details and the immeasurable in the measurable' when children engage with folklore. It aims to combine traditional accounts of narrative with the latest in pedagogical research.

Culled from specific research questions about the role of folkloric storytelling on social empathy and cooperative behaviors, the current study is theoretically grounded in the Social Learning Theory and Narrative Psychology. People, especially children, learn by watching and imitating the behavior observed from others (Zhang and Gläser, 2020). In the case of folkloric storytelling, traditional tales are rich examples against which characters in the tales manifest prosocial tendencies in practice, including empathy and

cooperation, and hence come to serve again as concrete models for emulation. Narrative psychology also underlies such processes. According to this, the authorship of personal narratives contributes to the definition of interpersonal identity and bias on social behavior, given that myths could serve as vehicles through which socially shared ways of life are internalized (He et al., 2023).

Empirical work on narrative engagement has highlighted the cognitive and affective processes that lead to these effects. (Tang, 2024). have shown that story narratives have been used to help children engage in joint conversation and early reading for literacy and dialogic skills associated with embedded perspectives and emotional understanding, and prosocial behavior in stories. Their research is about reading literacy, but their results indicate that interactive storytelling can create broader social benefits. Moreover, Samur et al. show that individual differences in emotional processing can modulate narrative engagement, suggesting that effective narrative interventions might have a different impact on children depending on children's ability to become immersed in stories, which is closely related to experiencing empathic feelings. In addition, it has already been shown that social influences on decision-making are mediated by certain brain networks (Zhang & Gläscher, 2020), and exposure to stories with positive social behavior may invoke similar neural processes underlying this brain network and promote stronger empathy.

Furthermore, research oriented on competence-building narratives also provides evidence that storytelling interventions may improve social competencies at a statistically significant level. (Blanco-Murcia & Moreno-Cruz, 2025) found that interventions narrative-based intervention can keep adolescent hopefulness and confidence. Although MNT is not explicitly a measure of social care character but of competence, their results suggest that a well-crafted story can activate endogenous resources that contribute to prosocial action. Thus, it is not unreasonable to propose that when storytelling based on folklore is consistently woven throughout the school curriculum, children will demonstrate significant gains in areas of social care such as empathy and cooperation over and above didactic instruction. By setting the use of folklore-based storytelling within the theoretical paradigms of Social Learning Theory and Narrative Psychology and drawing from empirical evidence on the cognitive and affective advantages of narrative engagement, it is logical to assume that repeated encounters with culturally embedded traditional narratives will affect children's social skills. Further research should use robust mixed methodology designs to capture quantitative changes in social care characteristics and qualitative feedback that demonstrates an enhancement in interpersonal skills.

## II. LITERATURE REVIEW

### 1. Classroom Observations

Throughout the study, on-site observations in classrooms demonstrated that experimental children engaged in positive social behavior more often than did control children. These tasks involved assisting others, indicating a concern for the feelings of other students and cooperating in small group work. Teachers observed that students in the experimental group could show more proactive acts of cooperation or volunteer to help others, which was not as frequent in the control group. For instance, after a storytelling session of a story about a character who helped a neighbor who was sick, several children in the experimental group volunteered on their own to help a peer who was working on organizing classroom supplies or helping with homework. These were not the actions told by the teacher, but were rather the natural outcome of the moral principles enumerated in the stories.

Quantitative analysis indicated that compared with the control group, the experimental group presented significantly higher level scores for their social care character scores, such as empathy, cooperation, and social responsibility. These findings were also supported by qualitative data, which indicated that there had been an improvement in empathy, teamwork, and connectedness with the moral values in the folklore tales amongst the children. These findings were confirmed by the observations from the classes, which reflected a significant rise in the prosocial and cooperative actions among the children in the experimental group. These findings combined imply that, as an intervention, folk story-based storytelling had a significant influence on developing the social care character of children, which has implications for enhancing social-emotional learning in schools.

### 2. Impact on Social Care Character

The findings suggested that, as compared with the control group, children in the experimental group who received the folkloric storytelling treatment improved significantly in social care character. Convergent evidence of improvements in empathy and cooperation from the intervention was also indicated from Social Care Character Scale (SCCS) scores and teacher ratings. These results are in line with Bandura (Harinie, 2017) states that the learning process that occurs in children through imitating and growing the role model. In this instance, folk characters are timeless moral models personified by cruel or joyous tellings, which the children impersonated in social encounters (Sandilos et al., 2023).

It is the rich cultural and historical backdrop of folklore that makes the intervention effective. This unique storytelling methodology is more than just contemporary or universal storytelling techniques: it is burying ancient moral lessons and communal values into every story. Such cultural narratives provide children with a structure to internalize social norms and reflect upon and discuss in a guided manner the morality and values that contribute to greater empathy and cooperative behaviour after intervention (Cislighi & Heise,

2020). Indeed, teacher ratings also suggest that the behavioral improvements in the children were not only apparent on standardized measures but could be observed in typical classroom situations.

Furthermore, the organized narrating sessions allowed the children a secure and interactive environment in which to manage conflicts and to allow for different social views. This narrative engagement enables the uptake of prosocial behavior because kids are invited to reflect upon the actions of the folkloric figures and equate them to behaviors of their own. The intervention is consistent with published theoretical frameworks in narrative psychology and sociocultural theory, whereby storytelling contributes to social identity and moral reasoning (Seddiah, 2023). The much higher SCCS scores and positive teachers' feedback indicate that the folklore-based storytelling is effective in cultivating a social care character. Through the use of culturally appropriate, traditional stories that contain embedded moral and social learning content, the intervention succeeded in improving empathy, cooperation, and general social skill average, thus suggesting the potential of culturally based narrative to complement and enhance traditional educational practices.

The general evidence from interviews and focus group data is that youngsters established a far-reaching affective relationship with the lore narratives and their ethical potential. This involvement allowed them to convert abstract moral values into practical day-to-day actions, which is consistent with the philosophy behind the Narrative Psychology tradition (Seddigh, 2023). In this theoretical framework, narratives are not only entertaining but are means to influence identity and morality, offering templates as individuals interpret their experiences (Janowicz et al., 2022). If children can empathize and relive the experiences of the folktales' characters, they partly live through another person and experience that part in the process.

They also indicate that the intervention effectively facilitated the transition from abstract moral concepts to specific social formats. The interactive storytelling sessions motivated the children to think, talk, and apply the moral lessons gleaned from the stories in their everyday lives. Research by (Li & Jeong, 2020), by engaging in dialogic storytelling and active contribution, a deeper level of moral understanding, helps children to negotiate and to internalize sophisticated social behaviors. Such emotional and cognitive involvement is enhanced when the stories are culturally specific, so the lessons learned become realities with which students can identify. Children who observe characters in such situations, conflicted or triumphant, are encouraged to think and to act in kind, and at a young age, bullying prevention programs are known to build empathy and prosocial actions within the classroom.

And then, of course, the storytelling has, in my opinion, been intensified by the culturally enriched backdrop of folklore storytelling. And indigenous ways of telling stories, as discussed by O'Keefe et al., underscore the importance of cultural consistency in the education of morals. Saving the

cultural and historical fecundity that accompanies folklore also reinforces values within people and provides children the opportunity to have complex emotions and social norms tied to frames that resemble their world. Because of their vicarious engagement with the emotional lives of the characters of the stories, which by extension becomes a lived-in experience, the children may be more likely to show empathy increased to 53 through classroom exchanges and the children's self-reports, thereby concretizing moral abstractions, by putting emotional flesh and blood on them. The qualitative evidence provides strong evidence that the use of folklore-based storytelling interventions is a potentially successful approach to developing social care character. The children's developed emotional investment, reflective conceptual understanding, and subsequent operationalization of moral values in their peers' daily behavior illustrate the potential of culturally rich narratives in bridging abstract moral content knowledge and practice-based prosocial behavior.

### 3. Cooperative Behaviors

The intervention resulted in a quantitative hike in cooperation scores and potent qualitative accounts, indicating that children apprehended the concept of cooperation and collective problem solving. The interactional activities provided by the storytelling sessions constituted a social platform where children exercised and internalized prosociality. From the perspective of the Cultural-Historical Activity Theory (CHAT), learning is mediated by a culture or practice and can occur within a social collective. In such a system, the stories of folklore were the culturally appropriate tools for children to metarepresent cooperative practices, reasoning about morals, and, by extension, embodying these stories in their everyday interactions (Kushida, 2020).

The war processing and follow-up activity offered structured windows for children to narrate, negotiate and enact the features portrayed by folkloric figures. This is in concordance with those of (Li et al., 2021) showed that interactive and dialogic storytelling can facilitate children's social learning as they make meaning collectively from the stories they experience. The social nature of these collaborative activities may have promoted internalization of prosocial norms: the children were working together to solve problems and supporting each other when they applied moral lessons to real-life situations.

Furthermore, embedding Cultural-Historical Activity Theory into the intervention design suggests transmitting cultural narrative, social bonding and common identity reinforcement. By working with each other in cooperative discussions, children were able to mediate their learning through social dialogue and transform abstract cultural and ethical ideas into collaborative behaviors. The pragmatic use of folklore as a vehicle in this milieu demonstrates how culturally-rooted narratives, when paired with participation in things one strives to be considered a part of, can foster social care character development by enhancing socializing and collaboration in solving problematic situations.

Quantitative and qualitative results of the intervention are consistent with the cultural-historical activity theory and supported by narrative research: the use of folklore-based storytelling integrated with cooperative group activities promotes cooperation in children.

### III. METHODS

The mixed-method research design is used in this set of analysis in that the quantitative and qualitative methods are combined, and the influence of folklore-based storytelling on children's social care character is surveyed. In combining these approaches, the study seeks to provide an in-depth assessment of the intervention's impact, which encompasses both objective changes in behaviour and what children feel about their experiences.

#### 1. Research Design

Quasi-experimental designs (pre-test and post-test) are used for the study. This design gives the opportunity to look at the change in the social care character of children before and after intervention. The study also employed a control group to control for possible extraneous influences so that any difference detected could be attributed to the storytelling and not to other factors.

#### 2. Participants

To attain a heterogeneous sample of socio-cultural background, 120 children of 5-6 years old were recruited from kindergartens in Surabaya, Indonesia. The sample will be split into two groups. Experimental group: 60 children will be recruited for the folkloric based storytelling intervention. 2) In the untreated group, 60 children will receive no intervention and follow usual educational procedures. Stratified random selection will be used to ensure that participants are diverse with respect to gender, socioeconomic background, and cultural heritage. This stratification helps to make the sample more representative and increases the generalizability.

#### 3. Intervention Details

The intervention will be a 12-week cycle of folklore-based storytelling sessions, which will be carried out once a week for 45 minutes each. Each session will include sharing of select folk stories that promote such moral messages as social care character (empathy, kindness, working together and responsibility for others' aspects of life. The collection will be thoughtfully assembled to reflect a diverse range of cultural perspectives to be relevant and inclusive.

Folklore stories will be selected for their cultural importance and the morality of the tales. Any of these stories will have their themes, and these themes pop up in writing for children, from working together to sharing to facing obstacles together to appreciating other people's points of view. Following story-telling sessions, children have discussions on each story to share their understanding and moral lesson learnt. Role playing or drawing activities in groups will motivate children

to rehearse the social habits reflected in the stories. Facilitators with a background in childhood education and the humanities will conduct the storytelling sessions. Facilitators will be motivating full participation, emphasizing the lessons throughout the course.

#### 4. Data Collection Instruments

The study will use standardized measurement tools and a variety of structured and semi-structured methods to collect quantitative and qualitative data. The SCCS is used as a standard scale to measure these major aspects of social care character - empathy, cooperation, and pro-social behaviours. Items describe children's actions in social situations (sharing, helping peers), with feedback provided on a Likert scale. This instrument will be given before and after the treatment to assess the change in social care character in the experimental group. Teachers will also complete social rating scales at pre- and post-intervention based on their observations of children's social behaviors in the classroom. This offers an independent indication of the effect of the storytelling intervention.

Interviews with a subsample of 30 children (15 from intervention and 15 from wait condition) will be used to gain insight into children's experiences with the intervention. The interviews will address the children's responses to the stories -- their grasp of moral lessons and any behavioral adjustments they report in themselves or others. Interviews are designed to be child-friendly and with open-ended questions to elicit rich, detailed descriptions. Observation of classroom activities and interactions (ie, activities, cooperation, empathy, social responsibility) will be carried out by teachers and trained researchers, without participating in the activities. Two data sources will be used as triangulation for those listed above.

#### 5. Data Analysis

Pre-test and post-test scores of SCCS and teacher ratings will be analysed with a t-test for paired samples in order to identify significant differences in the experimental group's social care character. Statistical analysis: Inter-group comparisons (experimental vs control) between-group comparisons will be performed by the independent t-test or the ANOVA for testing the effectiveness of intervention. Interview and focus group transcripts will be thematically analysed for lines of argument with a focus on how children perceived the storytelling intervention. Observational data will be examined for specific change in child behavior during interactions, as found in social care behaviors, including cooperative, empathic behaviors.

### IV. RESULTS

In the results section, we discuss the statistical and content analysis results obtained in this study. These include pre/post analysis of scores and qualitative thematic analysis of interview and classroom observation data.

1. *Social Care Character Scale (SCCS)*

The Social Care Character Scale (SCCS) was applied to both experimental and control groups, before and after the 12-week folklore-based storytelling training. The dimensions of social care character, which include empathy, cooperation, and prosocial behaviour, are evaluated using the scale. Data were evaluated with paired t-tests of the pre- and post-intervention scores of both groups. The results are in TABLE I.

TABLE I PRE- AND POST-INTERVENTION RESULTS

	Exp Group		Control		Between	
	Pre	Post	Pre	Post	Exp.	Cont.
n	30	30	30	30	60	60
Mean	3.45	4.12	3.47	3.50	4.12	3.50
SD	9.62	0.58	0.65	0.63	0.58	0.63
t-Statistic		8.23		0.65		7.01
df	59		59		118	
p-Value	0.001		0.52		0.001	

After the 12-week folklore-based storytelling program, there was a statistically significant and practically significant increase of social care character in children of the experimental group ( $t(59) = -8.23, p 0.52$ ), indicating that regular classroom activities did not increase empathic, cooperative, or prosocial behavior. In post-test, the experimental group significantly outperformed the control group to a large extent ( $t(118) = -7.01, p < 0.001$ ), with a very large between-groups effect size (Cohen's  $d \approx 1.28$ ). This demonstrates that the gain is due to the storytelling intervention and not to maturational changes or extraneous influences. While the SCCS pools empathy, cooperation, and other prosocial tendencies, the large overall effect suggests all of these aspects are fostered simultaneously. Subsequent qualitative work could be used to disaggregate which (empathic concern, sharing behavior) was helping the most.

By objectively teaching and including culturally relative folklore as a narrative transport, children's social care character can significantly expand in one school term alone. Interventions desiring to cultivate classroom empathy and cooperation can implement, or modify, if necessary, such storytelling programs as sound, science-informed practices.

2. *Teacher Ratings on Social Behaviors*

Prior and post-intervention rating scales of children's social behaviors, specifically empathy, cooperation, and prosocial "behavior", according to their teachers, were also obtained. The results are in TABLE II.

TABLE II TEACHER RATINGS ON SOCIAL BEHAVIORS

	Experimental Group	Control Group
n	60	60
Mean	1.03	0.12
SD	0.58	0.45
t-Statistic	7.85	0.74
df	59	59
p-Value	0.001	0.46

Change in cooperative behaviours and empathy of the children based on teacher reports. Teachers reported a

significantly positive change in cooperative behaviours and empathy of the children in the intervention group ( $t(59) = -7.85, p < 0.001$ ). With a mean change of +1.03 (SD = 0.58), a significant change has thus been reached in these behaviours. This finding is in line with what we expected: the oral storytelling intervention based on folklore favorably encourages social behaviors, such as empathy and cooperation. Cohen's  $d = 1.78$  (large), indicating that intervention made a sizeable difference in the experimental group. There was no effect in the control group ( $t(59) = -0.74, p = 0.46$ ). The average change of +0.12 (SD 0.45) indicates little or no impact on social care behaviors. Cohen's  $d \approx 0.27$  (small), suggesting no substantial change in social behaviors among the control group. The large changes in the experimental group and the small changes in the control group indicate that the storytelling intervention successfully raised children's empathy, cooperation, and prosocial behaviors. This indicates that the folkloric-based approach can be a pedagogical value for the promotion of social behavior in the educational context.

The information retrieved from the semi-structured interviews, the focus group discussion, and classroom observations was very rich in unveiling the experiences of children about the storytelling based on folklore intervention. Thematic analysis was employed to examine the range of themes among the data, including: increased empathy, improved cooperation, and personal relevance to the moral, which were then sorted into three broad categories.

*Theme 1: Increased Empathy*

The experimental group children often reported feeling more empathetic towards others after the storytelling sessions. A number of children said the stories deepened their understanding of how other children might feel in a variety of situations. For example, one child stated:

"Because I listened to the story about the little girl who saved her friend, and I thought, if my friend is sad, I have to help her too."

Observations in classrooms also showed that other kinds of prosocial behavior, such as comforting a distressed classmate or offering to share materials, had increased. They had noticed that children seemed more in tune with how their peers were feeling, regularly asking "Are you okay?" or "How can I help?"

*Theme 2: Improved Cooperation*

During storytelling sessions - in which participants shared stories and took part in group conversations and activities - children were encouraged to collaborate to solve problems or create drawings based on the stories. This collaborative behavior was also observed in the social life of the children. One child said:

I liked it when we came together to create a story about the animals who help one another. We each had ideas, and it was fun to see the way in which everyone wanted to play a part.

To children, working in groups is perceived as less threatening, thus many of them feel safer collaborating with others than they would competing against them. Many children are more willing to share materials, to share the work load, and to better understand the value of "team" and citizenship. Pros bullying Observations showed that the pupils' capacity to work in pairs or small groups had increased noticeably after the intervention.

### *Theme 3: Personal Association with Moral Implications*

The children reported a strong connection to the moral messages in the fables, and many of them spoke about how they even started applying these lessons in their own lives. For instance, a child shared:

"The story taught me about helping other people. And now I try not to be so mean to my little brother. "I didn't mind before, but now I help him with his homework."

Numerous children also mentioned that they learned about the importance of cooperation and assisting others, issues frequent in folktales. These reflections raise the possibility that the stories appealed to children, turning their minds to their own conduct, and that they then exercised some self-regulation of their behavior.

## V. DISCUSSION

The infusion of folklore into instruction has drawn attention to its potential implications for promoting social-emotional learning (SEL) among students. Folklore stories used in an educational context can also be rich in cultural context, and can elucidate moral lessons about empathy, cooperation and social responsibility. The appeal of fairy tales is their commonality of themes and stories, themes that transcend cultural and territorial boundaries and provide an opportunity for students with greater literacy about moralistic topics. Studies have shown the importance of storytelling in a child's affective and cognitive development. For instance, He et al. argue that stories that support narrative competence can increase motivation and persistence of students (He et al., 2023). Moreover, (Li & Jeong, 2020). investigate how storytelling methods can refine early literacy in children, which is a basis for forming a solid social-emotional development (Li & Jeong, 2020). It is supported by Ulfah et al.'s results that traditional games, as cultural narratives, can improve the development of cognitive quality and social interaction of children in early childhood (Ulfah et al., 2020).

One must also take into account the myriad cultural perspectives in folklore as it reflects the student body. Including stories from diverse backgrounds works against stereotypes and promotes a more inclusive campus community, as (Jiang et al., 2021) pointed out. They consider how stereotypes in educational settings can thwart intergroup

integration (Jiang et al., 2021). This emphasizes the fact that to replace stereotypes with tales that encourage students to understand and connect, educators need to work to instil a variety of folklore. Support for the link between narrative engagement and emotional expertise also comes from research into children's abilities to interpret stories. For example, Gardner-Neblett demonstrates that there is a relationship between African American children's oral narrative development and their emotional and social health (Gardner-Neblett, 2022). This observation indicates that folklore has an instructive function, but also embodies the articulation of emotions and community identity, and thus would appeal to different groups of students.

In order to harness the power of folklore for use in the classroom, schools need to offer educators instruction on narrative strategies that emphasize empathy and emotional intelligence. This is consistent with the observation of Overwalle et al. that social dynamics are best understood based on narratives, which becomes very important for dealing with multicultural classrooms (Mynard et al., 2020). This requires that pedagogy should revise the method to allow folklore to play its appropriate role in inculcating social emotions and sentiments as directed by educational syllabi. Incorporating folklore into the classroom context enriches learning experiences and promotes emotional literacy and cultural diversity. By harnessing the power of stories for moral and social learning, schools can greatly impact SEL outcomes for students and help them to become kind, compassionate, and caring people in the process.

Folklore and storytelling can have a major influence on the development of children. This method not only stimulates the cognitive development of children, but also nurtures their emotional, social and moral development (Van Overwalle et al., 2020). Through incorporating folklore storytelling within educational contexts, educators can share important social ideas that enable students to manage the difficult and intense aspects of their social lives, potentially leading to better social-emotional outcomes. The use of folklore as a narrative tool has been shown to stimulate emotional engagement and moral reasoning in children. According to He et al., H: narratives can strongly support children's persistence and motivation necessary for learning. Additionally, Gardner-Neblett points out that narrative skill development is especially important for children's emotional and social functioning, particularly in marginalized populations (La Grutta et al., 2022). This is consistent with the findings from Li & Jeong's study, which reported that early literacy and social competence emerged as a result of the storytelling that in turn influences both cognitive and emotional development in young children (Ulfah & Ahmad, 2020).

As a case in point, storytelling encourages social learning, fundamental for the holistic development of children. In contrast, Wu and co-workers appropriated the ideas of this paper to their real space picture (Wu, 2015). suggests that storytelling platforms are capable of emotionally and socially engaging children, eliciting positive interaction and

cooperative learning (Jiang et al., 2021). Similarly, Ulfah & Ahmad underscore how traditional games, some of which feature elements of storytelling, have the potential to enhance the intellectual skills of children and promote cooperation and empathy in a way that few other culturally-oriented artefacts can do today (Gardner-Neblett, 2022). These aspects are important for allowing children to learn how to be resilient and how to manage the conflicts between peers that they are likely to experience.

Furthermore, studies have shown that storytelling can serve as an avenue for instruction on values and sophisticated concepts about the social structure of society. As (Gardner-Neblett, 2022) explains, this “ability to understand narratives is crucial because it facilitates understanding how social situations can be very diverse contexts for understanding the feelings and actions of characters and, hence, feelings and actions of other children” (Li & Jeong, 2020). Include stories from different cultural backgrounds, as advocated by (Weststrate et al., 2024), and children will become more culturally sensitive and aware. This is especially important in multicultural learning environments where knowledge of different perspectives is necessary in order to develop a sense of unity.

What’s more, using folklore to tell stories can also serve to promote cultural understanding and help students to connect with one another’s backgrounds. It acts as a conduit through which social customs and cultural values are conveyed—necessary for a child to establish an identity and a sense of belonging in a community. Through these stories, educators can shape spaces where children feel linked and affirmed in who they are, as they come into their sense of identity, from which they can embrace others. Inclusion of Folklore Stories in the School Curriculum. Inclusion of folklore stories in the curricular activities of school has many advantages for all-around development of the child. It exercises more than children’s brains; it also improves their emotional and social skills that they need to traverse the complicated social playing field. There is also the larger force of folklore stories to help contribute to cultural understanding and empathy, which is where creating tolerant individuals begins.

Group discussions and tasks, as the breakdown of walls between children for learning, are increasingly accepted as crucial for the development of social skills and attending social nature of children. Building cooperative behaviours into educational practices is also supported by the literature on the benefits of collaboration in emotional and social skill development in students. (Li & Jeong, 2020). highlight the importance of making the reading experience more interactive for young children by pointing out that dialogical interactions can enhance young children’s engagement and learning (Li & Jeong, 2020; Wu et al., 2020). This indicates that storytelling in collaborative group work can deepen children’s social interaction and improve their teamwork skills. By discussing stories that contain various cultural elements, students can explore empathy, teamwork and problem-solving skills together.

In addition, the literature indicates that cooperative learning may also promote children’s motivation and persistence. For example, He et al. show that narratives of competency building can enhance students’ persistence in an aversive task, hence suggesting that having a cooperative social environment is a substantial factor in contributing to emotional and social learning (He et al., 2023). The ability to have cooperative conversations also has a potential effect of allowing children to weave shared storytelling themes into their storyline, as well as helping kids learn to manage difficult social interactions that are characteristic of diverse classroom conditions. Additionally, Ulfah & Ahmad emphasize the benefits of traditional games for classroom use by encouraging cognition and social interaction. Through these games, they also interact interactively, which triggers to creation of a collaborative learning experience and equips children with social tools as they face interpersonal conflicts (Ulfah & Ahmad, 2020). This implies, of course, that embedding such collaborative practices in day-to-day work is key to establishing the conditions in which children come to care for each other socially.

What is more, there is empirical evidence that learning interpersonally through collaborative storytelling advances interpersonal skills. Gardner-Neblett’s studies of narrative competence show that children who tell stories in small peer groups have better emotional understanding as well as social understanding (Gardner-Neblett, 2022). This shows the extent to which a collaborative learning environment can contribute not only to developing children’s ability in relating a narrative but also, helping the child in recognizing his/her emotions and the emotions of others.

These findings can be put into practice by organizing classroom activities which constantly stimulate collaborative learning through narrating and group discussions. Although Overwalle et al. explore social cognition, their direct transfer to storytelling-directed tasks is relatively less developed in their article (Overwalle et al., 2020). However, establishing a supportive learning environment where our kids can learn the social nuances is very important for the rounded development of our children. Incorporating collaborative learning within the everyday routine of educational activities for children, in particular within storytelling and interactive activities, provides valuable advantages. Political theorist Anna Sfard captures the essence of learning through this adage: challenging one’s epistemic horizon and viewing the world through different lenses. These practices support the development of social-emotional learning, interpersonal and classroom culture in which students have the opportunity to develop vital social and social-emotional characteristics and competencies for their lifelong relationships and interactions.

## VI. CONCLUSION

The results of this research have provided clear evidence that folkloric storytelling is beneficial for the development of the dimensions that make up Social Care Character in children, especially with regard to affective, cooperative and social responsibility aspects. Over a structured 12-week

intervention, children who interacted with folktales demonstrated increased social care-related behaviour, as measured by both quantitative and qualitative methods. These results implied that folklore-based storytelling is an effective means in teaching morals to children, and can act as a powerful agent of tone for social-emotional skill development.

The study highlights the significance of storytelling within educational contexts to enhance the holistic development of children. Through culturally and morally rich stories, educators can help children to reflect on social values, acquire a greater understanding of others' emotions, share and donate, and cooperate with peers. The use of folklore in this way taps into the potential of traditional storytelling as a meaningful and accessible means of supporting character for social care, and can be relevant even to the contemporary school environment. In addition, the results of the study highlight a necessity to expand research on the long-term outcomes of such intervention. While this research provides encouraging evidence for these effects in a relatively short timespan, it is important to examine the longevity of such changes and their generalizability to social settings beyond the classroom. Additional research would be to broaden the sample by investigating the effect of folklore narratives in different cultural environments and contrasting them with other forms of storytelling interventions.

Finally, this research adds to a growing body of evidence that, in child development, narrative interventions have relevance and significance. It also argues that, by reintroducing children to these tales from their childhood, schools and other places of learning can deepen their cultural understanding and encourage a range of important social and emotional strengths that will stand them in good stead for the rest of their lives. The current study encourages fostering of the storytelling culture in education within the current academic curriculum and the integration of both academic and social-emotional learnings.

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